Regd. No. L 7676

The TAHRIK-e-Jadid

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Zahoor 1351—August 1972

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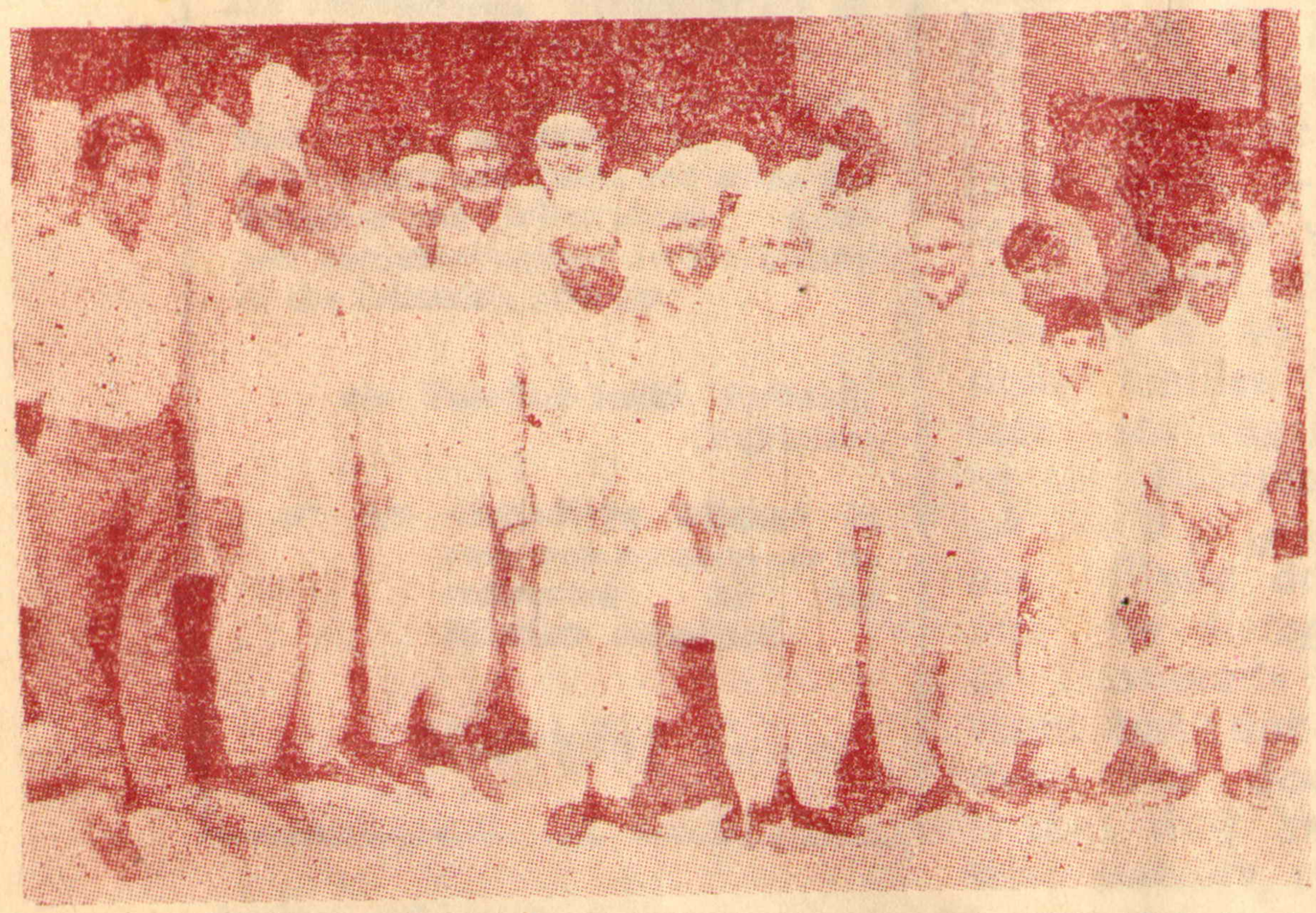
Maulana Ghulam Ahmad Farrukh is being seen off at the Railway Station, Rabwah.



ربوہ کے ریلوے سٹیشن پر مکرم مولانا غلام احمد صاحب فرخ کی الوداعی تصویر

★ ★ ★

Maulana Ghulam Ahmad Farrukh

He left for Fiji Islands on June 4th 1972. He has already served as a Missionary of Ahmadiyya Jama'at in Sind for a considerable long period of time.

مکرم مولانا غلام احمد صاحب فرخ جو ۴ جون ۱۹۷۲ کو فجی کیلئے روانہ ہوئے اس سے قبل ایک لمبے عرصہ تک آپ سندھ میں احمدیہ جماعت کے مبلغ کی حیثیت سے کام کرتے رہے ہیں

Editor :
NASEEM SAIFI

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بسم الله الرحمن الرحيم

MONTHLY

Tahrik-i-Jadid

RABWAH

Vol. VIII | August 1972 | No. 8

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The

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III—and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah. (Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

Malfoozat

PERFECT MAN

The Promised Messiah, peace be him, says :

The Almighty Allah wishes man to become Adam and Adam stands for perfect man. When man becomes perfect Adam, the Almighty Allah commands the Angels to prostrate for him (to give him unflinching obedience) and gets every task of his done by the Angels. But in order to become a perfect Adam it is essential that one should have true relationship with the Almighty Allah. When a man does everything in strict obedience to the commands of the Almighty Allah then it can be said that that person is wholly and solely for God. And that is the stage where it can be said that the Almighty Allah is his Supporter and none can successfully lay hands on him. But he who does not care for the commands of the Almighty Allah, is left unsupported by Allah. The verse of the Holy Quran :— و لا يخاف عقبها refers to this very fact. It says that when the chastisement overtakes the disobedient persons then it is so severe that it does not spare their families (wives and children) and does not take into consideration as to what would happen to the children after their parents. God says ما يعبأ بكم ربي لو لا دعاؤكم That is, what does God care if you do not try to be obedient to Him and you disregard His commandments. Hundreds of Thousands of goats and sheep are slaughtered but nobody sits by them to be wailing over their death. Why is it so? The reason is that they have no relation with God. Likewise nobody on the skies weeps at the annihilation of such a person who has no relation with God.

If man has a sincere and true relation with God, he is worth being termed as the Best of the Creation, otherwise he is worse than the worms and the insects.

(Malfoozat Vol. VIII page 128-129)

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God's decision to be implemented

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If God wishes to show mercy to someone, none can deprive him of it

In his Friday Sermon delivered on the 30th of August, ~~1968~~ at Karachi, Hazrat Khalifatul Masih drew the attention of the Jama'at towards the fact that nobody could deprive anyone of the blessing and help of God, whom God decided to bless and vouchsafe His succour. He told the audience that the help and the mercy of God could be attracted by having a true and real relation with God (that is, by obeying His commandments and giving Him unflinching obedience through love and sincerity). Huzur recited the following verses of the Holy Quran and remarked that he had been dilating on the verse of sura Ahzab which makes mention of the fact that if God chooses to send His wrath on someone, that person can never escape from it, and on the other hand if God wills to show mercy to someone, nobody can deprive him of the mercy of His. All the efforts of the people to keep away the mercy of God from that particular person, will go waste.

These are the verses he recited :

قل من ذالذی یعصمکم من الله ان اراد بکم سوء أو اراد بکم رحمة ولا یجدون لهم من دون الله ولیا ولا نصیرا

(احزاب آیت 18)

من المؤمنین رجال صدقوا ما عاهدوا الله علیه فمنهم من قضی نحبه ومنهم من ینتظر وما بدلوا تبدیلا لیجزی الله الصدقین بصدقهم ویعذب المنافقین ان شاء اویتوب علیهم ان الله کان غفورا رحیما

(احزاب 23 ، 24)

"God" he said, "is the source of all wisdom and He has chalked out some laws for the manifestation of His will. There are scores of such things mentioned in the Holy Quran, that if they are properly understood and sincerely followed and if we mould our lives according to them God's mercy will definitely descend : He will open the gates of His Bounties. This really is a promise that He has given to His creatures. Some of the things that are mentioned in the Sura Ahzab have been dilated upon by me in my previous khutbas. Here is another.

Another way to make the doors of his mercy open is mentioned in the verse :

من المومنین رجال صدقوا ما عاهدوا الله علیه

That is there are some people among the believers who have fulfilled the promise they made with God. They include those who have come to their end successfuly and God has confirmed that they were really sincere ; they also include those who are still in this world of trials and their intention and determination are so sound and strong and their efforts are so

constant and sincere, that it can be safely said about them that they also will be treated the way God has promised to treat the true Beleivers.

"The promise of God that has been mentioned here in verse 24 of sura Ahzab, has also been mentioned in sura Yasin in the words :

الم اعهد اليكم يا بنى آدم ان لا تعبدو الشيطن
انه لكم عدو مبين

That is, O ye the children of Adam ; did I not emphatically instruct you and did you not give me firm promise to follow this instruction of Mine—not to follow the satan, nor to worship him or try to resemble him.

Instead of that you would worship God and try to have more knowledge about Him and endeavour to imbibe in yourselves His attributes that are directly connected with this world. As He shows mercy to His creatures, you also would be kind, courteous and merciful to your fellow beings. Just as He provides good and lawful sustenance to His creatures, you also would help others. Just as He grants us reward—though we cannot claim to be deserving any reward—for our good deeds, you also would reward those who accomplish the task alloted to them, by you. Do not diminish anything from their wages.

"Most of the revolutions are a direct result of the people not imbibing the attribute of Razzaq—the Provider. People feel that God is Razzaq and therefore, He should provide for their sustenance, but they themselves do not do anything in this respect for others who have less means of livlihood and stand in dire need of help."

Hazrat Khalifatul Masih remarked that those who "try to manifest the attributes of God in various aspects of their lives are the people who have fulfilled their pledge and they will, therefore, be given all that God has promised to give to the good people. The Satan, he said, tries to make them deviate from the right path—but of course they do not listen to him, and they do not follow him.

"The second thing," Huzur said, "that the Satan employs to take the people away from God is that he entices them with the worldly gains and frightens them with the loss in various ways. He makes them fear the family, the Soeiety. the majority of the other people and at times he frightens them with what the Governments can do against them. The Satan does so in order to remove the fear of God from their hearts, whereas the fact is that it is only God whom people should fear (this fear tantamounts to doing good and avoiding evil). In the Holy Quran God says :

يعدهم ويمنيهم وما يعدهم الشيطن الا غرورا

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And in fact the promises that the Satan makes are always in the form of beautification of their evil deeds.

زين لهم الشيطن اعمالهم

These deeds are most ugly and hateful and there is no sign of any beauty in them—the beauty of God that adorns the good deeds. The light of God is not reflected in their deeds in the least.

Although none of their deeds is such that can attract the love of God but the Satan persuades them to believe that their deeds are very beautiful. These are the two calamities that befall some people : one, the fear of those others than God and two, the desire to obtain real and true happiness from other than God.

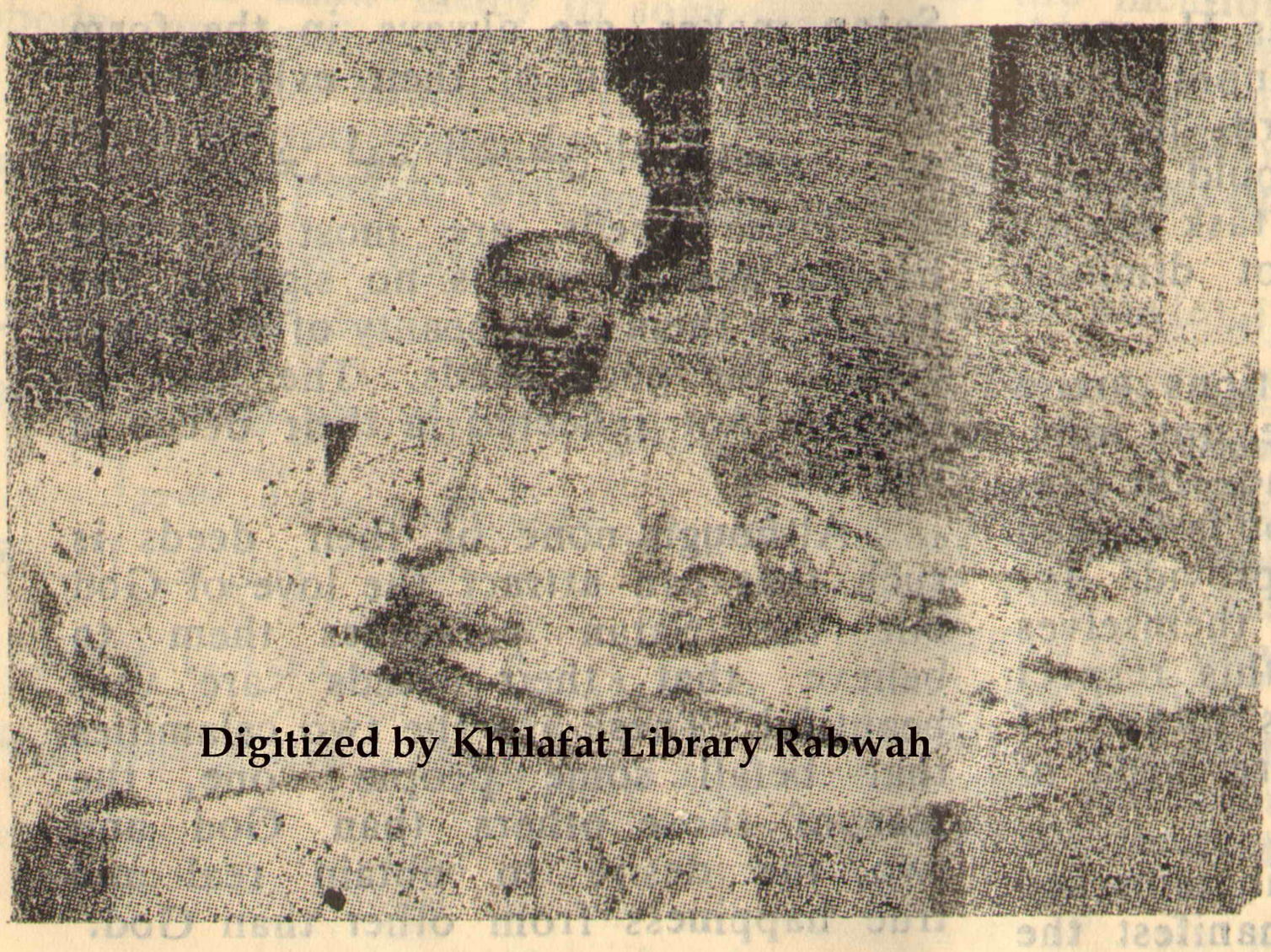
God tells us in the Holy Quran that if there is anyone to be feared

It is God and this fear means that one should dislike to have the displeasure of God and one should realise that the displeasure of God really causes annihilation. God also tells us that it is only He in whom trust should be placed—God is that Being whose wrath even though it be as shortlived as one moment can cause utter ruination of man and whose one manifestation of beauty can make a man realise that everything else in the universe is of no value at all. That being the case no one should be enticed by the Satan. God says that people should not worship Satan though he may try all that he can—he may frighten them or he may give them promises of better things. People should always remain steadfast and keep to their pledge and believe with full certainty that when God wishes to open the doors of His mercy for some one, the Satan and all the powers that he can muster cannot deprive that person of the mercy of God. At the same time if God decides to put someone in difficulties or to chastise him and cause him to be worried then whatever the promise Satan might make with him, no good result can come out of these promises, for it is God's decision that will be implemented."

Hazrat Khalifatul Masih further remarked that it was possible for the people to ignore God and yet get some gains of this world but these gains as compared with the bounties of the next world are very meagre and mean. It is quite possible that such people may have a few moments of joy and happiness in this world and a faithless pleasure may be theirs for a short time but then they will be deprived of the blessings and bounties of the next world. As the Quran says:

لا خلاق لهم فی الاخرۃ

"They will have no share in the Here after." Huzur in the end again reminded the Jamaat of their pledge with God and urged them to have real and strong relation with Him, and he prayed that every heart may be filled with the love of God and every heart may become dear to Him.



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Maulana Dost Mohammad, the compiler of the History of Ahmadiyya Movement. He is seen here going through the reports sent by the Missionaries working in foreign countries to pick up the points that can be used in the next volume of the "History of Ahmadiyya Movement."

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FROM THE NEWSPAPERS

This is the Age of Islam. The mosques are being built all over the world. The Ahmadiyya Jamaat is playing an important role in this connection. On the other hand the churches are being declared redundant and they are gradually being put to uses other than the worship of God. Indeed this is the Age of Islam.

Below we reproduce a news item published in the Catholic Herald.

Anglican problem of redundant churches

By A Special Correspondent

Catholic Herald, Friday, June 23, 1972

While Catholics worry about the cost of building new churches the Anglican Church is faced with the growing problem of what to do with those that have become redundant.

The Anglican Advisory Board for Redundant Churches suggests in its annual report the number could be well in excess of the 790 estimated in 1960 by the commission which sat under the chairmanship of Lord Bridges.

On the other hand, it does not believe it to be as high as 6,000, a figure put forward more recently by Dr. Gilbert Cope of the Institute of Worship, Birmingham University.

Last year it studied applications from 135 churches, compared with seven in 1969, its first year of operation. A final decision in many cases was deferred, but permission for the buildings to be converted for different uses was granted in 12 instances.

Two are to become agricultural stores, three are to be adapted for residential purposes, one will be used as a concert hall and another as an arts centre. Most unusual is the case of the Church of the Holy Trinity, Richmond, Yorkshire, which will be turned into a regimental museum for the Green Howards.

The report states: "It has become clear that in a number of instances, declarations of redundancy have to be sought only because the cost of repairs to a fine building are too great to be met by local resources."

In other instances it is simply a case of population movement or over-building during the medieval period. The report estimates that between 25 and 28 medieval churches in Norwich alone will probably have to be declared redundant.

Some 100 medieval churches in the rural areas of the Norwhich Dioces are known to have fallen into disuse as places of worship.

Lunar year

According to the published Calendars (and there can be some variations in these dates depending on the sighting of the moon) the first dates of the Lunar months are given below for our readers to keep a record of the Hijra year.

Rajab	will begin on the 11th of August.
Shaban	10th of September
Ramazan	9th of October
Shawal	8th of November
Zul Qada	7th of December

Holy Quran in Schools

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Maulana A. U. Kaleem, Amir and Missionary Incharge: Ahmadiyya Jamaat in Ghana, addressed the following letter to the Editor of the Pioneer, which was published in its issue for July 5, 1972.

Sir,

The declaration made by Lt. Col. P. K. Nkegbe, the Commissioner for Education, Culture and Sports, during his recent tour of Northern Ghana was that the Quran would be taught in all the Schools in the North, This must be appreciated by all the Muslims of the country.

Each and every Muslim must congratulate the National Redemption Council on this wise and bold decision for encouraging the Muslims in sending their wards to the schools.

What scared the Muslims away from sending their children to the schools in the past was the attitude of the Christian Mission schools in genral, and the Christian Headteachers even in Government schools in particular, for forcing the Muslim children to change their names; and if they do not succeed in it, then moulding them not only to the Christian way of life, but even to the extent of baptising them into Christianity.

Even now those Muslim children who attend Mission schools are forced to attend Christian service and Christian Scriptures period. It is not only in the elementary schools that the force is used upon the Muslim pupils but also in the Secondary Schools and Training Colleges.

Similarly as almost all the Institutions even of the Government are headed by Christian scholars the Muslim students are trained in the Christian atmosphere and there is not a single institution in the country where the Ministry of Education has engaged the services of a Muslim teacher to teach Muslim religious knowledge to the Muslim Students.

It is due to these obvious facts that we welcome the declartion made by the Commissioner for Education regarding teachings of Quran in schools in the North.

If the Government of National Redemption Council is serious in its declaration made by the Commissioner and we have no grounds in doubting its sincerity as is clear from their other remarkable progressive undertakings we would suggest the following for sympathetic consideration and ultimate approval for implementation regarding the Educational development for the Muslims who as Ghanaians are citizens of the motherland:

(a) The arrangements must be made for teaching of the Quran not only in the schools of the North but also in all the schools of the country where there are considerable number of Muslim children, by appointing at least one Muslim Teacher in each school to look after their religious interest.

(b) The establishment of a Muslim Teachers Training College is very essential.

(c) If (b) is not practicable then alternatively arrangements must be made in Training Colleges (and the scheme could be worked out for admitting Muslim Students in a few specified Government Colleges) to train the Muslim Students in Islamic Religious Knowledge which hitherto had not been done thus leaving the Muslim pupils without Religious instructions in all the schools.

(d) The Government should also check with all sincerity that the laws governing the freedom of worship in the schools must be observed to its very letters and none of the Headteachers, Headmasters, and the

(*Continued on page 12*)

Siratun Nabi

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Maulvi Mohammad Aslam Qureshi, read out a written speech at the Plaza Hall, Rose Hill, Mauritius on the occasion of the Siratun Nabi Jalsa.

Maulvi Qureshi having outlined the life sketch of the Holy Prophet, peace and blessings of God be upon him, dealt with his teachings. This second portion is reproduced below.

"After having a very rapid glance over the life of the Holy Prophet we now come to the wonderful spiritual revolution which was brought about by him. In fact he was the best exemplar of the teaching which God gave him in the form of Holy Qur'an.

"In Islam the purpose of the creation of man is to love and worship his Creator. And we find that the whole life of the Holy Prophet (p.b.o.h.) appears to have been governed and coloured by his love for and devotion to God. Besides 5 daily prayers he would devote the second half of the night in worship and remembrance of God. Whenever he heard the word of God heing recited he was overcome by emotions and tears would start from his eyes.

"Holy Prophet has put a lot of emphasis on acquiring knowledge and research work to explore the Universe. And his inspiring teaching made his followers guides of the world. He says:— "Acquiring knowledge is a duty incumbent on every Muslim, male and female" On an other occasion he said: "Seek knowledeg even though it be in China". Following this golden advice Muslims spread the light of knowledge far and wide. They introduced to the world new horizons of kdowledge. The Universities of Baghdad and Spain, for centuries, illumined Asia and Europe. The Muslims were an effective link between ancient and modern sciences. And the scientists of this age do admit this fact.

"Chastity and modesty are the very soul of civilised society. The Holy Prophet was a perfect example in this respect too, and he used to preach it among his followers. He sayst hat Modesty is a part of the faith. That is, it is compulsory for a believing man and woman to be modest. The Qur'an has put restrictions on the free mixing of men and women in the society and these restrictions are just according to the human nature. To-day the modern civilised society has lost every sense of modesty and morality, that's why the world is flooded with vices, and so many vices have erupted that we can't even name them. The Holy Prophet has rightly pointed out that if you are devoid of modesty, then do whatever you like.

"Better dealings with fellow beings are a distinctive characteristic of Islam. Islam wants all the human beings to remain over and above the feelings of colour, creed or nation and implores them to serve humanity. The Holy Prophet says that you are all the sons of Adam and Adam was created from clay, why, then one should be proud. He further says that all human beings are children of Allah. Therefore being the children of heavenly father, you are all like brothers. So share the miseries and joys of your fellow beings.

The Holy Prophet disliked very much even cruelty to animals. He used to relate the instance of a Jewish

woman who was punished by God for having starved her cat to death. On one occasion the Prophet observed a donkey being branded on the face. Then he ordered that as the face was a very sensitive part of the body, therefore, if at all branding is to be done, it should be done on the back.

In short the subject of the teachings of Islam and the Practice of the Holy Prophet on it is unending. We have been able to present here only a glimyse of it. And if you go into the details of the Life of the Holy Prophet, you would come to know the real greatness of the universal Prophet of Islam.

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We do admit that due to leaving aside the teachings of the Holy Qur'an, Muslims have come to their downfall, but as Islam is a perfect and living faith, therefore the spiritual Universe will continue to be ruled by the Qur'an and the Holy Prophet till end of days.

Now to maintain the dominion of the Holy Qur'an it was necessary to provide a remedy for the forgetful, erroneous and rebellious nature of man. We learn from the Holy Qur'an that God will raise Reformers from amongst the spititual sons of the Holy Prophet. Just as the moon obtains light from the sun and illumines the earth, similarly these reformers will take spiritual light from the Holy Prophet and will illumine the spiritual Universe. In case of widespread disorder and mischief in this spiritual realm God would raise a man as a prophet subordinate and in strict obedience to the Holy Prophet. The Qur'an indicates at various places the appearance of one such prophet.

So in this age of spiritual darkness God has raised Hazrat Ahmad (A. S.) the Founder of Ahmadiyya Movement in Islam as a great spiritual son of the Holy Prophet (p. b. o. h.) to revive Islam and to make Muslims active again and to introduce to the nations of the world the beautiful Teachings of Islam. His Movement is now established throughout the world and his followers are trying to bring the world closer to their Lord by preaching love, affection and high morals. And this is a great proof of truthfulness and life of Islam and the Holy Prophet Mohammad (p. b. o. h.)

Below we reproduce a brief report of the Siratun Nabi meeting held in Fiji by the members of the Ahmadiyya Jamaat where the non-Muslims were also present. The report has been sent to us by Mr. Mahboob Yusuf Khan, General Secretary of the Jamaat.

The text of the report runs thus:

The Siratun Nabi Jalsa started at 10 a.m. with a recitation of the Holy Quran. Master Mohammad Hussain of Lautoka spoke on the life of Holy Prophet and His dealings with non-Muslims. Maulvi Mohammad of Labasa spoke on the rights of women given by Holy Prophet and Haji Mohammed Hanif of Lautoka spoke on treatment of kindness to his enemies. Master Tahir Hussain of Rake Rake was asked to speak in English beacuse there were some people who did not understand the Urdu language. In his speech he said all prophets were human being, they ate food, wore clothes and had wives and children so Jesus cannot be God because he also did all the above things.

Mr. Girdhari Singh, a distinguished non-musilm of Maro spoke on the life of Prophet Mohammad and advised everyone to follow the rules of the religion strictly. Brother Emori Nasir; our Fijian brother who has embraced Ahmadiyyat recently spoke in Fijian language for the benefit of the Fijians

Continued on page 12

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Islam gains ground

By Norman Kibkham

Diplomatic Correspondent

Differences between the Roman Catholic Church and President Mobutu of Zaire, formerly the Belgian Congo, which caused Cardinal Joseph Malula to flee to Rome, are being resolved, it was reported at the Vatican yesterday. The news is ragarded as a major breakthrough. Church leaders have been concerned over setbacks reported by Christian missionaries in Zaire and many other areas of black Africa.

Experts in the Roman Catholic, Anglican and other Churches have been studying the problem. They believe that Islam is gradually gaining groand from Christianity in the struggle to win converts in some of the regions.

The total number of Moslems in Africa is now estimated at more than 145 million, compared with about 100 million Christians. There are still more than 100 million pagans.

Papal Audience

The quarrel between the Church and President Mobutu was discussed on Friday when the Pope gave an audience to Mr. Lengemá Dulia, Zaire Ambassador.

The clash has demonstrated the problems faced by the Churches in trying to meet the challenge of Africa Cardinal Malula has been described by churchman as a latter day "black Becket."

The Cardinal, as Primate of Zaire, was a close friend of President Mobutu. They fell out over the President's Plans for Africanisation.

Gen. Mobutu demanded that all Christian names must be changed to tribal ones to help the country forget its colonial past. He changed his own Christian name to one meaning "the cock who leaves no hen untouched."

Fear of Arrest

He also demanded that a branch of the ruling political party should be set up in Zaire's main seminaries. The horrified Cardinal, who feared house arrest, took refuge in Rome for five months.

The Pope sent a senior Vatican diplomat, Mgr. Agostine Casaroli, to meet President Mobutu in Switzerland to try to heal the breach, but these talks failed. Now the Cardinal has returned to Kinshasa, where he plans to rebuiled the work of a church which has seven million members in Zaire.

A meeting to discuss the problems of the Churches in Africa, organised by the World Council of Churches, is being attended by 50 Moslem and Christian delegates from 30 countries at Broumagna, in the Lebanon.

Dr. Eugene Carson Blake, secretary general of the World Council, said the object of the conference was to seek "comprehension and collaboration" between Christianity and Islam.

New Life

The Rev. Elliott Kendall, Advocat Secretary of the Conference of British Missionary Societies, said yesterday that over the whole of Africa the Christian Church was growing rapidly. But at the same time Islam was gaining new life, particularly in Northern Ghana, Northern Nigeria and some areas of the east coast.

Christians were facing the Moslem Ahmadiyya movement. This was strongly ovangelistic and fiercely anti-Christian.

In Nigeria, the spreading of Islam has been helped by the civil war, when many Roman Catholic missionaries were accused of helping the Biafran rebels. More disruption in Church ectivities resulted from fighting in the Southern Sudah and more recently in Burundi.

"The Nusrat Tabshir Scheme"

Digitized by Khilafat Library Rabwah

By A. Wahab Adam

Ahmadiyyat in Northern Ghana : The Northern of Ghana, predominently Muslim, is one of the largest regions of the country. Yet apart from Tamale and a few adjoining villages, there were no Ahmadi Jamaats in the region.

Christian propaganda : The position was worsened when a Roman Catholic newspaper carried an articles purported to have been written by researcher and adviser which said, among other things that Tamale, the capital of the Northern region, was no longer a Muslim town.

Anxiety : The Ahmadiyya Movement in Ghana which watched these developments grew increasingly apprehensive that Christians might be converting the Muslims in the North through vile propaganda, and was anxious to go to the North to see things for itself.

The Answer : The answer came in the form of the launching by Maulvi B. A. Bashir, ex-Amir of the "Nusrat Tabshir Scheme" which aimed at :

(a) To encourage Muslims of the North to stand firm, and not allow themselves to be deceived by any vile Christian propaganda.

(b) To preach Islam to Christians and pagans in the Northern villages with the view to establishing new Ahmadi Jamaats in the North.

(c) To study the strength of Christianity and the extent of its growth in the North as well as their methods of approach or preaching.

The Scheme : All the Regional Missionaries, Circuit Missionaries and voluntary preachers numbering about sixty or more were deployed to work in the North for four consecutive months in the realization of the above mentioned aims. The missionaries and preachers were divided into groups, and led by Regional Missionaries, they were instructed to operate in certain sectors and send reports on their success about all the above mentioned aims.

Results : (1) It is my personal experience that our public lectures delivered on the beauties of Islam boosted the morale of the Muslims of our sector. So were our personal contacts with the Muslim leaders.

Almost all the groups reported the discovery of certain mean tactics adopted by Christian Missionaries in the North to further their own interest Armed with this information, the Mission could devise means of counteracting the efforts of the Christians in the North.

(3) Almost all the groups reported of conversion of pagans, Christians, and non-Ahmadi Muslims to Ahmadiyyat, some of which can be described as mass conversion. For instance, in the fielmoun sector alone, over 60 adults were converted in less than a month's time. Similar conversions were reported from all the sectors.

Other Advantages : (1) The scheme opened other avenues to Ahmadiyyat in the North which had hither to known but little of Ahmadiyyat. A clear instance is the establishment of "Nusrat Jahan Secondary School" in Salaga, incidentally, is the first ever Muslim Secondary School to be opened in the whole of Northern Ghana.

(2) We learned in the course of the Scheme that Christian Missions were converting a large number of Muslim boys and girls to Christianity through

their Primary and Middle Schools in the North. (No Muslim Primary or Middle School exists anywhere in the North!) When we brought home to the Muslim leaders in the North this horrible state to affairs, they felt the need to move the machinery of the Local councils and co-operate with them to establish Muslim Primary and Middle Schools in the North, and in Salaga, one such a Primry School is under construction.

(3) Through the scheme, certain intelligent Northerners were converted to Ahmadiyyat who are now furthering the cause of Ahmadiyyat in the North A concrete example is that of Mr. Adam Juwaidi. This gentleman who speaks English and about six languages, was given some religious training in Saltpond, after his conversion during the course of the scheme, and today, he is among our Circuit Missionaries, who reports of regular conversions to Ahmadiyyat.

(4) During the scheme, leaders of various groups were advised to select intelligent boys of the "Lobi" and "Dagarti" tribes to be trained in our schools so as to be appointed as instructors to their various tribes in furture. Accordingly, I know of two such selected boys who are receiving education in our schools in Ghana.

Distribution of Clothes: Some of the people who were converted during the scheme, openly asked the Jamaat to help them procure clothern, caps, and head-coverings to enable them observe elementary "Satar" for prayer. When reports of this demand reached Maulvi B. A. Bashir, he launched an appeal which received a spontaneous response from all members of the Jamaat. These clothes and caps etc. were distributed only among such new converts as really needed them.

Finance: The scheme was financed mostly through voluntary contribution and the co-operation of certain individuals. Upon an appeal lunched by Maulvi B. A. Bashir, the ex-Amir, almost all Ahmadis in Ghana contributed at least 20 pesewas (2 shillings) towards the scheme. Alhaj Alhasan Attah, M.B.E. Regional Chairman of Ashanti, is known to have contributed 100.00 (£ 50/-) towards the scheme. Enthused by the success of the scheme the Wa Jamaat contributed towards it in cash and kind.

Other individuals, such as Mr. Abubekr Osman Afforo, Regional Chairman of Brong/Ahafo, lent his jeep to the Mission to be used for nearly a fortnight in the campaign. These voluntary contributions considerably reduced the cost of the preaching operation. They also show the interest members of the Movement showed in the scheme.

Consolidation: Circuit Missionaries and volunteers were stationed at vantage points to consolidate the gains of the scheme. At places like KABAMPE, I was a personal witness to the efforts of a volunteer who had trained about 20 new converts to recite the "Suratul Fatiha."

The Future: The new converts are bound to meet a certain amount of opposition, but it is hoped that given the proper education and training, they shall stand firm.

In the Upper Region, where through the untiring efforts of the Imam and the WA Jamaat, proper supervision is done, new converts are known to have stood firm in the face of bitter opposition.

Experiment: This scheme was the first of its kind in the history of the Ahmadiyya Movement in Ghana, and like all new experiments, there might have been flaws here and there, but that does not negate the fact that the scheme has fulfilled a long-felt need, and the Ahmadis of Ghana deserve congratulations for the support they gave to the scheme.

Moreover concrete results in the form of the Salaga Secondary Sohool, and the good work being done by Brother Adam Juwaidi are there for all to see.

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Continued page from 6

Principals force one denomination's pupil or student to attend the service of other than his own denomination, or participate the Scripture period other than his own.

No doubt the Muslims are far behind in the modern Education than their counterpart the Christians, but the administration should also bear the responsibility of scaring the Muslims away from modern education by allowing her own laws to be treated as mere scrap of papers by the Mission schools and even by the Government Schools headed by the Christians.

The Muslims are part and parcel of this country and do pay the taxes like any other fellow Ghanaians, hence their rights as citizens of Ghana must be safeguarded, the wrongs done to them in the previous regimes must be rectified by the Government of National Redemption Council headed by its Chairman Col. I. K. Acheampong.

Alhaj A. U. Kaleem
Ameer, Ahmadiyya Movement
Ghana, Saltpond.

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Continued from page 8

who were present at the Jalsa. He explained to them why he had joined Islam and invited others to study Islam and join it.

Since the Building fund for our Mahmud Mosque was a little short from our actual need, an appeal was lodged for donations.

In conclusion the Amir Sahib summarised and emphasised the main points raised by the speakers.

The function ended after Lunch and prayers at 1 p. m.

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